

Tales of Brotherhood

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Tales of Brotherhood

By

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Suggestions for the Teaching of English in India,
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INTRODUCTION

No word of apology is needed in these days for any attempt to uphold the ideal of brotherhood and to kindle the feeling that all the world is kin. One of the functions of education is to seek to develop the international spirit in those who are growing up, and to enable them to understand that in all races and peoples there are found those who are willing to sacrifice themselves in order that good may come, and to serve their fellow men. The few examples of the brotherly spirit given in this book, will, it is hoped, help in the development of international understanding.

Special attention has been paid, in writing the book, to making it what such a text should be, namely a mine from which useful and idiomatic usages may be obtained. It is these ordinary, everyday usages that are so necessary for our pupils if they are to have that proper knowledge of English which will enable them to read with pleasure and to use the language with acceptance.


The exercises given with each chapter are simple types of exercises that can be profitably used. They are by no means exhaustive. I wish to express my thanks to Mr. O. E. Burton for permission to use some material from his book "The Stuff of Manhood."

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ASOKA



Asoka was a great and powerful ruler who reigned over a huge empire. His kingdom stretched from the northern boundary of Mysore in the south up to the Himalayas in the north, and from Afghanistan in the west to Bengal in the east. He reigned over this large empire from 273 B.C. till 232 B.C.


For most of his long reign there is little of what we usually find in the history of kings and empires. It was a reign of peace and order in which, for the greater part, wars and battles, conquests and rebellions, were unknown. The one war of which we read came ^{rather earlier} comparatively early in Asoka's reign, and had a very remarkable effect on him. This was the war against Kalinga.

When Asoka was a young man and first came ^{lived in the usual way of} to the throne, he led the ordinary life of a young man of his rank. There seems to be no truth in the stories told of him which make out that he was particularly sinful and vicious. He enjoyed hunting, ^{wicked} ate flesh, and was fond of parties where there was dancing and drinking. But with the war against

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1 *simultaneously with*

Kalinga, which took place in 261 B.C., there came an abrupt change in his life.

His attack on Kalinga was made for the usual reason that such attacks are made, that is, to add territory to the empire. It was the usual sort of war, accompanied by the cruelty and bloodshed that cannot be separated from war. But the sufferings of the wounded, the sorrow of those who mourned for dead loved ones, the despair of the prisoners, had a remarkable effect on Asoka.

असि-मार्गः दुःखः
He realised the terrible effect of his thoughtless ambition, and he very soon decided that never again would he willingly be the cause of such suffering and sorrow, but that rather he would devote his life to the alleviation of such things.

lessening
acted up to it. No sooner was his decision made than he put it into practice. We read that *shortly* directly after the conquest of Kalinga, King Asoka adopted the Law of Piety of Buddha, and made that the standard of his life. Whereas he had before *rashly* light-heartedly set in train events which had caused untold suffering, now it was a matter of the greatest sorrow to him if even a thousandth part of such suffering should be *imposed* inflicted on anyone. He made up his mind to bear patiently the wrong that anyone might do him, and

beyond measure

applied himself to, resolved to ---

to set himself to make the lives of all those living in his vast dominions better and happier. He stated that he wished all living creatures, human beings and animals, to have safety, peace of mind and happiness.

Asoka now set ^{hegan} out definitely to serve his people. He stated publicly that all men were his children, and that he wished all his people to practise the Buddhist Law of Piety. *He himself set an example. He gave up hunting and stopped eating meat. All killing of animals in his kitchen was stopped. He lived for some time as a Buddhist monk, travelling through his kingdom, teaching Buddhist doctrines, and carrying out the Buddhist ^{tenets} practices of giving presents to Brahmins, Sadhus and old people. Here and there he held meetings at which he discussed the beliefs and practices of the Buddhists, and his plans and desires for the welfare of his people.

Asoka mentions some of the things he did to set a good example to his people. Banyan trees were planted at the sides of the roads so that men and animals travelling along the roads might have shade. Here and there gardens of mango trees were planted for the use of the public. Wells were dug. Some-

times there was a well every mile along the road. He had rest-houses built for travellers, and many places made where animals could be given water. He was especially anxious that people should be kind to their animals, and he made a law which laid down that all animals were to be treated fairly and justly.

Asoka was especially ^{anxious about} concerned with the tribes on the borders of his kingdom, who had not been conquered. But whereas in the old days he would have sent an army to deal with them, now he adopted a much more brotherly ^{conduct} procedure. He tried to win the confidence of these people. On one rock in the Ganjam District he says that he wishes that the people on his borders should not be afraid of him, that they should trust him and should get happiness from him.

He rebuked his officers because of the unjust ² and cruel way in which they had treated many of these border people, and told them that they must have patience with them, must show kindness to them, and must be zealous in their work with them. In a word, they must serve the border people and not bully them. In this way Asoka's change of heart

bore fruit in the practical work of governing his frontier provinces.

Asoka was very anxious that all his people should learn the same lesson as he had learnt. As in those days there were no printed books, he had his ideas and teaching cut on rocks and on stone pillars here and there throughout his dominions so that his people might learn piety and brotherly behaviour. He also appointed a number of special officers whose work it was to teach piety.

His efforts to spread his ideas of love and brotherhood were not confined to his own country. He also sent missions to other countries in Asia and Africa and perhaps also in Europe. Particularly well known is his mission to Ceylon in which Asoka's younger brother and sister (some say his son and daughter) were prominent. Professor K. J. Saunders says: "The missions of King Asoka are amongst the greatest civilizing influences in the world's history."¹

Asoka was very anxious that every one should be able to come to him at any time, so he made arrangements that no matter what he was doing and

¹The Story of Buddhism, page 76.

no matter where he was, the official reporters should tell him if any person had business with him. Then he would at once attend to it. His whole aim in life, he said, was that he might "discharge his duty to animate things, and that while he might make some happy here, they might in the next world gain heaven."²

²The Oxford History of India, V. Smith, page 110.

Exercises

1. Practise the following usages:
For the greater part; to lead a life; to make out; no soonerthan; to set in train; to set out; to set himself; to set an example; to give up; to carry out; in a word; to bear fruit.
2. Make a summary of the paragraph marked 1 and also write out a title for the paragraph.
3. Give the verbs of the same derivation as the following: rebellion; comparatively; conquest; definitely; confidence.
4. Find synonyms for the following in the chapter.
Great kingdom; he acted in a much more brotherly way; to annex more land to his kingdom.
5. Answer these questions:
 1. What sort of life did Asoka lead when he first came to the throne?
 2. What made the change in his life?
 3. What was his method of dealing with the border tribes?
 4. How did he tell his people what he wanted them to know and do?
6. Practise the different uses of "to deal".
To deal with; to deal in; to deal at.
7. Put into Urdu the paragraph marked 2.

THE SIEGE OF CALAIS

PART I

In the early part of the fourteenth century, in the year 1327, there ascended the throne of England a king named Edward III. He is sometimes considered to be one of the greatest of English kings, but, in reality, he often thought more of his own interests and his own glory, than of the interests of his country. He was a courageous man, never afraid to fight against odds nor to place himself in the forefront of the battle. He was self-confident, and always believed that he would be victorious. This was probably one reason why he won so many victories over his enemies.

When he came to the throne he was only fourteen years of age. The country was ruled by his mother and a nobleman called the Earl of March. They did not rule well, and there was a great deal of misery and disorder all over the country. After four years, however, Edward took the government into his own hands, and soon showed himself to be a strong king. He understood the value of national

support, and took care to be on good terms with his parliaments. He also understood the value of ^{friendly with} commerce, and did his best to foster the manufacture of woollen cloth, and to develop the wool trade with Flanders. From this trade he received a considerable amount of revenue, and this was really why he was anxious to see it flourish.

His friendship with the important towns and manufacturing cities of Flanders was one of the reasons why he began what is known as the Hundred Years' War with France. There were other reasons also. The French had been helping the Scotch, with whom the English were at war, and they were also trying to seize territory in the south-west of France, which at that time was supposed to belong to England.

Edward claimed the French crown. This claim ^{Sound in law} was not really valid, and of this Edward was quite aware. But he was anxious to pick a quarrel with France, and this excuse for beginning the war was ^{to contrive a conflict with} as good as any other. His claim gave any of the French nobles who wanted to fight against the King of France an excuse for joining Edward.

The English people were quite pleased that Edward should fight against France. At this period

THE SIEGE OF CALAIS

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of their history, the English were very desirous of military glory. In consequence of this, they had the ^{As a result of} habit of never loving nor honouring their king unless he were a lover of arms and of war. They were said to be especially anxious to fight against those of their neighbours who were greater and richer than themselves. This being the case, Edward had no difficulty in persuading the English Parliament to grant him money for the war, nor in gathering together an army with which to invade France.

Edward crossed over to France several times. During one of these invasions, in 1346, there was a great battle fought at a place called Crecy. In this battle the French were defeated with great slaughter, although the English were much inferior in numbers. After this battle Edward advanced towards the town of Calais and commenced to besiege it. He was determined to take this town at all costs, ^{whatever be the consequence} because it was one of the most important of French towns, and also because it was a seaport close to England. From it the French used to send out privateers which seized English trading ships, and took them back to Calais as prizes. In one year alone, as many as twenty-two privateers had sailed from the port. Calais was thus used as a base of operations

for French captains who were engaged in preying upon English shipping. This interfered with English trade with Flanders, and Edward ^{plundering} determined to put an end to these activities. The best way to do this, he decided, was to capture Calais and make it an English town. So he led his army up to the walls of Calais and called on the Governor of the town to surrender. ^{demanded of}

This, the Governor, who was a resolute and courageous man, refused to do. The king of France had instructed him to hold the town as long as there was anything left to eat in it, and the Governor, whose name was John of Vienne, was determined to carry out his orders to the letter. When Edward ^{literally} saw this he settled down for a siege. The town was ^{अप्रहारः} too strong for him to take by assault. He knew that ^{अप्रहारः} it would be useless to make an attack on its fortifications. So he instructed his soldiers to build a ring of wooden houses right round the town. In these they could live and prevent provisions or supplies of any sort getting into the town. Thus Calais would be starved into submission. ^{forced into submission by being starved.}

When the Governor of Calais realised what Edward's plan was, and when he saw that the siege was going to be a long drawn-out affair, he quickly, ^{protracted}

THE SIEGE OF CALAIS

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He there then decided that...

came to the conclusion that the fewer people there were in the town who could not make themselves useful in the defence of the place, the better it would be for the inhabitants. So he collected all those who were weak or maimed or too old to fight, and turned them all out of the town. Thus he ensured that there would be fewer mouths to fill. *disabled*
made it certain

The poor people who were thus turned out of their homes did not know what to do. The city gates were closed against them, and they could not go back. If they stayed where they were they would starve. If they went into the English camp they were afraid that they would all be killed. However, they decided that dying a sudden death was preferable to enduring a *protracted* lingering starvation. So they all came into the camp of the English king. Edward was very surprised to see them. *suffering*

*"What are you doing here?" he asked. "Why have you left the town?"

"The Governor of the town has turned us out," they replied, "because we cannot fight. Now we cast ourselves on your mercy."* And as they said *quaked* this, they shivered with fear of what the English king might do to them.

in a cheerful mood

However, Edward was in a good humour, and rather to their surprise, made them sit down, and ^{thorough} gave them a good square meal, such as most of them had not tasted for quite a while. When they had finished and were quite satisfied, Edward let them go on their way, and having passed through his camp they came to the open country beyond, and were free to go wherever they wished.


The siege went on day after day and month after month. In the town the people had less and less to eat, and outside the town the English king became more and more angry, for he had never expected that the town would hold out like this.

Several times the French king came with an army and tried to raise the siege, but he could approach only by a bridge called the Bridge of Nieullet, and the English guarded this with such a strong force that the French found it impossible to cross.

At last, after the siege had gone on for nearly a year, the Governor of Calais managed to send a letter to the king of France. He wrote: "The town suffereth great lack of corn and wine and meat, for know that there is naught but what hath been eaten, both dogs, cats and horses, and we cannot find anything else in the town to eat save the flesh of men. Ye

wrote us aforetime that I should hold the town as long as there was aught to eat, but now we are at the point of having no more to eat. Wherefore, my right dear and redoubted lord, provide such remedy as shall seem fittest to you; for if remedy and counsel be not shortly provided, ye shall have no more letters from me, and the town will be lost and all we that are therein."

This roused Philip, the French king, and he determined to make a last effort to save his famous seaport. He collected an army, and one morning the watchers on the walls of the besieged city caught sight of the vanguard of his army approaching. With the early morning sun shining on their spears and swords, and with the stirring sound of drums and trumpets, they made a brave show. Unfortunately for the inhabitants of the town it was but a show and no more. All day the French waited, hoping that the English would come out of their quarters and fight. But Edward was too wary a general to fall into any such trap as that, and he and his men remained where they were. The French did not pluck up courage to attack them when they were behind their fortifications, so both armies passed the day watching each other.

Meanwhile the people of Calais lined the walls of the city feeling more cheerful than they had done for a long time. "Now at last," they said, "our  has come, and at last we shall be rescued and shall have enough to eat." To be sure they were somewhat disappointed when the whole day passed and nothing happened. "But tomorrow at any rate," they said, "the king will fight and defeat these villainous scoundrelly English and drive them into the sea."

At the same time there was an unpleasant feeling of lurking doubt at the back of their minds.

in their mind The next day their doubts and fears increased as the whole day passed and the French did not make any attempt to relieve the town. The English ^{To give relief to alleviate the distress of} were ^{excitedly} feverishly strengthening their camp and the French king talked of peace. Edward would not listen to him. Then, one day, to the grief and sorrow of the townspeople and to the joy and triumph of the English, the French army turned tail and marched away, leaving Calais to its fate.

Exercises

1. Practise the following usages:

To be on good terms with; to pick a quarrel with; this being the case; at all costs; to put an end to; to the letter; to make an attack on; to come to a conclusion; in a good humour; to raise a siege; to catch sight of; to fall into a trap; to

pluck up courage; at the back of one's mind; to turn tail; to leave to its fate.

Give the equivalent in your mother-tongue for the following: fight against odds; who were engaged in preying on English shipping; to raise a siege; to make a brave show; to relieve the town.

3. "the fewer..... the better". Practise this construction in sentences.
4. Find synonyms in the text for: sure of himself; sudden attack; to last a long while; better than; death from hunger.
5. To their surprise; to their joy; to their grief; find the equivalent in your mother-tongue for these phrases and practise the construction. Find other nouns which can be used in this construction as, "to his dismay".
6. Put passage 1 into indirect speech.
7. Learn by heart passage 2.
8. Write out the letter of the Governor of Calais to the French king in the language it would be written in now-a-days; i.e. in modern English.

Glossary

Flanders: Flanders was the name given to that part of Europe which is now the north-west corner of France and Belgium

A privateer: A privateer was a vessel which did not belong to the government like other warships but was owned by a private person. The owner was given permission by his government to fight against the enemy and especially against the trading ships of the enemy.

Redoubted: Redoubted means formidable and to be feared.

THE SIEGE OF CALAIS

PART II

The hopes of the people of Calais had thus been
x dashed to the ground. They had no hope now that
for sake their king had deserted them, and there was
nothing that they could do. They decided that there
was nothing for it but to surrender. The
Governor sent a man up to the top of the wall to
wave a white flag. When Edward saw this he sent
two of his knights to discuss terms of surrender with
the Governor.

*When they approached the Governor they 1
said: "Are you willing to surrender the town?"

"Yes," was the reply. "We can hold out no
longer. We are perishing of hunger and thirst, and
there is not a morsel of food left in the town. I am
willing to give up the castle and the town with all
its treasures provided that King Edward promises to
spare our lives."

"No," replied the knights. "It is not for you
to make conditions. You are powerless, and our
king says that you must make an unconditional

Persistent
surrender. You have been most stubborn in resisting him, and the siege has cost him far too many lives and far too much money. You must place yourselves at the mercy of our king, and he will pardon or slay as he pleases."*

But the Governor believed that Edward was a more generous man than such conditions would make him seem to be. He asked the knights to return and beg Edward to have mercy on them and not to impose such hard terms. The knights went back to Edward, and told him what the Governor had said.

At first, Edward, who was furiously angry, would not listen to them. "These people," he said, "have opposed me for a whole year, and now they expect me to be merciful. I will teach them such a lesson that all France may learn the result of opposing my will."

All his courtiers and knights, however, were full of admiration for the brave fight that the people of Calais had put up, and they urged Edward to be merciful. At last Edward yielded to their entreaties. Mercy would be granted to the townspeople on condition that six of the leading citizens of the town came to Edward dressed only in their

complained with their earnest requests.

shirts, with ropes round their necks, and with the keys of the town in their hands. "And them," said the king in bitter anger, "I will punish as I see fit."

This condition was made known to the Governor. The town bell was rung, and all the people eagerly gathered together for they were frantic with hunger. But when they heard the conditions that the king of England had laid down, their hearts were filled with grief. They were worn out with suffering and with the pangs of hunger, and this last blow was more than they could bear. Many of them burst into tears. In the hearts of all of them the question arose: "Where shall we find six men brave enough and self-sacrificing enough to give their lives for the sake of the rest? And for a space nothing was heard but the sobbing of the women, and the hopeless murmuring of the men.

Then the wealthiest citizen of Calais, Eustace de St. Pierre, stood up before the crowd and said: "It would be a great misfortune if everyone in the town were to die, either by starvation or by the sword; but it would be a noble thing to save the people of this town from death. I believe that God will pardon me for my many faults if I give my life to save my people, and so I will be the first of the

x Similarly in the short space of an hour!

six volunteers, and will put a ^{rope} halter round my neck, and will throw myself on the mercy of Edward."

When the people heard this brave decision, they crowded round him, and thanked and blessed him. Soon five other men were found to follow his splendid example, and now there were six of the leading citizens of the town ready to sacrifice their lives to save their brothers from suffering and death.

These six men were now led outside the town by the Governor, and handed over to an English knight. The melancholy procession made its way ^{sad, gloomy} to the camp of the English king. Edward was waiting to receive them, but the sight of these noble men thus humbling themselves to the dust, failed to ^{apacify} appease him. As the victims came before him, he scowled at them. They at once knelt before him, and Eustace said: "We are six of the wealthiest citizens of Calais, and we bring you the keys of our town. We have put ourselves in this position and placed ourselves in your power, purely to save the ^{remainder} remnant of our suffering people. We appeal to you to have mercy on us."

The sight of the men, and the moving appeal that they made, touched the hearts of all who were ^{except} present, save that of King Edward. He scowled

more fiercely than before, and his anger was so great that for a long time he could not say anything. Through his mind passed thoughts of all the damage that the people of Calais had done to his ships and to his sailors, and of all the losses he had suffered because of them. And his hatred grew more fierce. At last, in angry tones he gave orders that the heads of these brave men should be cut off.

could not believe what he heard
The courtiers and knights standing round, could scarcely believe their ears. Accustomed though they were to hard and cruel deeds, this seemed to them to be altogether unworthy of their king. They prayed and begged him not to bring dishonour on himself by killing men who should rather be rewarded for the brave deed that they had performed. One of them, Sir Walter de Maunay, said to the king:

Restrain "Sire, bridle your wrath. Do not a thing whereby men can speak any villainy of you. If you have no pity all men will say that you have a heart full of cruelty to put these good citizens to death, that of their own free will are come to render themselves to you to save the remnant of their people."

On hearing this the king's face became black with anger and he said: "Hold your peace, Sir

Be quiet.

Walter. It shall be none otherwise. Call the heads-
man."

Now, present with the king was Queen
Philippa. She had been much distressed when she
saw the treatment meted out to these men of Calais, ^{all the} ~~deaths~~
and on hearing the last words of the king her dis-
tress was increased tenfold. She fell on her knees
^{implored} before the king, and besought him to spare the ^{prisoners} cap-
tives. "Since I have crossed the sea with great
danger to see you," she said, "I have never asked one
favour; now I must humbly ask as a gift, because of
your love for me, that you will be merciful to these
six men."

The king looked at her in silence, and tried to
make her rise from her knees, but she remained in
front of him, begging for the lives of the six men.

At last Edward said: "Ah lady, I wish you had
been anywhere else but here. You have entreated
me in such a manner that I cannot refuse you. You
may have your own way. I give the men to you to
do as you please with them."

Then the Queen led the men away to her own
quarters, had the ropes taken off their necks, and
ordered new clothes to be given them. She had a

fine dinner prepared for them, and then sent them back to Calais amid the rejoicings of all. both English and French.

Thus the six heroes of Calais by offering their lives saved their brothers from suffering and death.

Exercises

1. Practise the following usages:

There was nothing for it but; provided that; it is not for you; to have mercy on; to put up a fight; on condition that; for the sake of; to follow one's example; not to believe one's ears; of one's own free will; to have one's own way.

2. Give the equivalent in your mother-tongue for the following: Their hopes were dashed to the ground; terms of surrender; I will throw myself on the mercy of Edward; they humbled themselves to the dust.
3. Write complex sentences using the following expressions: Stubborn; the remnant; in angry tones; to put to death; pangs; unconditional.
4. Put into indirect speech passage 1.
5. Write a paragraph describing the feelings of Queen Phillipa when the men from Calais came before Edward. Write it in the first person as though the Queen were speaking.

Glossary

A white flag: This is a flag of truce, that is, a sign that the people showing it wish to stop fighting.

SIR PHILIP SIDNEY

The reign of Queen Elizabeth was a time of great difficulty for England. Not only was there continual trouble in England itself as a result of the ill-feeling between Roman Catholics and Protestants, but the same trouble in other countries in Europe had serious effects on the peace and welfare of England. Spain was the great champion of Roman Catholicism. France was divided but was usually on the side of the Catholics. The two countries which opposed Spain and the Catholics were England and the country known as the Netherlands, which today is two countries, Holland and Belgium. *Coming into office (of queen)*

Before the accession of Elizabeth, the Netherlands belonged to Spain. Philip II, the king of Spain, made the double mistake of trying to curb the liberties of the Netherlands, and of trying to crush the Protestantism that had grown up in the country. By no means all the people were Protestants, but Philip roused the national feeling of the whole country against himself, and the Netherlands revolted against him.

turned out to be unreliable.
 For many years the struggle went on, the people of the Netherlands ^{straining singly} struggling on single-hand under their determined leader, William of Orange. They were naturally very anxious to get help from other countries, and turned at first to France. When France ^x proved to be a broken reed, they asked Elizabeth to become the ruler of their country, and to help them against Spain.

ममता करी Elizabeth however, turned a deaf ear to their request. ^{did not listen} For one thing she was afraid that if she agreed to do as they wished, she would have to spend too much money. If she became the ruler of the revolting states it would mean that she would have to send an army to fight against Philip. This she had no mind to do. She knew that Philip was planning an attack on England, but she wanted to avert that attack by peaceful means if possible. At the same time she was not averse to helping the Netherlands, if she could manage to do so without coming ^{rupture} to an open breach with Philip. She was quite willing to do anything that would help to keep Philip busy and, thus delay his projected attack on England. She was thus on the horns of a dilemma. ^{dis-inclined} She wanted to injure Philip, but she did not want ^{planned in a fix.}

x कर्तव्य साधन

to become his open enemy any sooner than was necessary.

But although Elizabeth was somewhat at a loss ^{was puzzled as to what to do} what to do, public opinion in England forced her hand to a certain extent, and at last, in 1585, she agreed to send a force to help the Netherlands in their life and death struggle. At the end of 1585, the Earl of Leicester landed in Holland at the head of the English troops sent by Elizabeth. With him were a number of the younger upper class men of England who were attracted by the chance of getting a blow at Philip, as Drake and his captains had been doing on the sea. These young men were also full of sympathy for the brave fight that the people of the Netherlands were putting up in the face of ^{inequality} terrible odds. The best known of these younger men was Sir Philip Sidney, the nephew of the Earl of Leicester. ^{show requisite energy}

Leicester himself did not rise to the occasion, nor did he prove himself to be fitted for the difficult task allotted to him. As a matter of fact, he was neither a good general nor a tactful politician. He did not make the most of his opportunities, and did little or nothing to cause a diversion in the Netherlands which would keep Philip's attention away

x ध्यान दूसरी ओर खिंचना

intended
 from his contemplated attack on England. In spite of the presence of the English troops, the Spanish general, the Duke of Parma, continued victories.

to cut off
 On one occasion Leicester was besieging a town named Zutphen. Parma made an attempt to throw a convoy of provisions into the besieged town. Some of the English, including Sir Philip Sydney, made a heroic attempt to intercept the convoy, and prevent it from getting into the town. The English were outnumbered, and a fierce fight followed in which the Spanish were successful. The worst blow of all however, was the death of the brilliant nephew of the Earl of Leicester. Sidney was fighting with great bravery in the forefront of the battle when he fell mortally wounded. *fatally injured*

He was carried out of the fight, and a cup of water was brought to him to cool his fevered lips as he lay dying. *As the water was brought to him his attention was attracted by the groaning of a private soldier who was lying helpless on the ground close beside him, and looking at the cup with longing eyes. * Putting the cup from his lips, Sidney passed it over to the man, saying: "Friend, thy *कराहना*

necessity is greater than mine." A few minutes later he died.

perfect grace
brightened
X
his day Sidney was well known for his poetry and for his learning. He was a brave warrior, an accomplished gentleman and a wise politician. He was a man of high ideals and of deep religious feeling. When he died all Europe mourned for him. Today his writings and poetry are known to only a few. His deeds and his cleverness have been forgotten. But what the world has never forgotten is that simple act of self-sacrifice and brotherhood that illumined his death. It is by this that he lives, and it is this that has given him his fame.

Exercises

1. Practise the following usages:

As a result of; on the side of; to make a mistake; single-handed; to prove a broken reed; to turn a deaf ear to; to be on the horns of a dilemma; to be at a loss; to force one's hand; in face of; to rise to the occasion; to prove to be; as a matter of fact; to make the most of; in spite of.

2. Give the equivalent in your mother-tongue for the following:
To come to an open breach with Philip; a life and death struggle; in face of terrible odds; the English were outnumbered; to be on the horns of a dilemma; to prove a broken reed.

3. Form nouns of the same derivation as
projected; injure; attracted; revolted; mourned.

4. Find synonyms in the text for
He received a wound which resulted in his death; unwilling
to check and restrain.
5. Analyse into clauses sentence 1.

Glossary

A champion: A champion is one who fights for a cause.

A dilemma: A dilemma is a situation where two courses of action are possible, but both are unpleasant to the person concerned.

✓ *Convoy:* A convoy is a supply of provisions under escort.

THE HOLY EXPERIMENT

PART I

In the reign of Charles II of England there was an admiral of the Royal Navy named Sir William Penn, who was a great favourite of the King. He had an only son who was also called William Penn. The Admiral had great dreams for his son, and hoped that he would ^{shape his course of life} carve out for himself a career at Court or in the service of his country. And since he was a fighting man himself, he not unnaturally thought of a career in the army or navy for his son. Sir William Penn had great influence with the King, so the son could easily have obtained a good position. He had all the advantages that he could wish for.

The young man himself however, had very different ideas from those of his father about what he was to make of his life. He had been greatly influenced by the preaching of a man named George Fox, who founded the sect called the Quakers or the Friends. The most outstanding belief of the Friends is that it is wrong to fight or to make war.

They also live a very simple and pure life. William was much attracted by their way of living, and when he was twenty-four years of age, he became a Quaker.

Surprised His father was greatly taken aback by this action *had not occurred to him* of his son. It had not entered his head that anything like this would happen, and he was very angry. For this meant that now the young man would not take up any of the careers which his father had in mind for him. The Quakers had some unusual customs also, which annoyed the old man very much; all the more so when he found that his son had adopted them. In those days the Quakers used "thee" and "thou" instead of "you," and they did not take off their hats as a sign of respect as other Europeans did. *tolerant* Sir William Penn could not put up with his son using "thee" and "thou" to him, and was very angry when his son refused to take off his hat in the presence of the King. Charles, however, only laughed. At last the old Admiral fell out *g quarrelled with.* with his son altogether, and, driving him from his house, told him never to come back again.

Although he was so angry, the Admiral was half-pleased with his son's steadfastness, and when *firmness* he found that even imprisonment did not make him

change his mind, he forgave him and took him back into his house again. When his father died, William Penn found that he was a rich man. In addition to his father's property there was a debt of £16,000 owed to the Admiral by the Government. Young William Penn had thought of a fine scheme which he wished to ^{give effect to} put into action, and this debt gave him an opportunity which he was quick to seize.

Penn had determined to found a Quaker colony. This was the time when Englishmen were settling on the coast of North America and founding colonies there. Penn wished to found a colony which would be governed according to Quaker ideas, and particularly wished to establish a settlement where there would be fair treatment for the Red Indians, and no war and no fighting. So he suggested to the Government that instead of the £16,000 he should be given a large piece of land in North America. The King was more than ^{accede to} willing to fall in with the suggestion, as for him it was an easy way of paying his debt. So the land was given to Penn. The King insisted on the district being called Pennsylvania.

So was founded the State of Pennsylvania of which Woodrow Wilson writes:

"Its peaceful story of orderly government, quick prosperity reads almost like the incident of an idyll amidst the confused annals of colonial affairs in that day of change."

Penn was quite inexperienced in the art of government. He admitted that "government was a business he had never undertaken." But he assured those who were already settled in the district which he had been given, that they would be* "at the mercy of no Governor who comes to make his fortune great. You shall be governed by laws of your own making. You shall live a free, and, if you will, a sober and industrious people."*
temperate

He wished to honour God and the principles of the Quakers. It was in their service that he had *undertaken this bold enterprise.* embarked on this great adventure. * "The nations want a precedent," he said. And he had undertaken to show that it was possible for men to live in brotherhood together without warring and fighting.* The people of the province were to have full liberty, and the governors were to have no power to do mischief. The will of one person was not to interfere with the good of the whole country. There was to be religious tolerance.

A precedent = A previous case taken
as an example for subsequent cases.
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These coming to settle from a foreign country.
The first settlers from England arrived in 1681. The next year Penn himself arrived with a company of Quakers, followed, the year after, by twenty ships bringing immigrants. By 1685 there were 7,000 settlers in the new province. Most of them were English but there were some French, Dutch, Germans, Swedes and Finns. Men of all sects were given a welcome, and there was no persecution of any who differed from the Quakers. As was to be expected, the latter at first predominated. *was the main element;*

It was a beautiful country. * "The air is clear and sweet," wrote Penn, "the springs plentiful. Oh! how sweet is the quiet of these parts freed from the anxieties and hurries and perplexities of woeful Europe."* *puzzles distressed, afflicted.*

The Quaker settlers lived lives suited to their beautiful surroundings. There were few officers in their hamlets, and for a while there were no courts. With their simple beliefs, and simple way of living, government was also a simple thing. They settled common affairs, and any private quarrels that might arise, in their meetings, and they were always orderly and good-tempered.

Exercises

1. Practise the following usages:

To make of; to be taken aback by; to enter one's head; to

- put up with; to fall out with; to change one's mind; in addition to; to put into action; to seize an opportunity; to fall in with.
2. Put into indirect speech passages 1 and 3.
 3. Learn by heart passage 2.
 4. Find out the exact meaning of "to insist", "to refuse", "to assure", and practise them in sentences.
 5. Find the opposites of the following in the text:
Inconstancy; reluctant; lazy; immigrants; public.
 6. Make up the conversation that you think would have taken place between William Penn and his father when he told his father that he had become a Quaker.

Glossary

Navy: The navy of a country is the ships of war belonging to that country. An admiral is a man in command of a fleet.

Colony: A colony is a settlement made in a new country by people from an older country which is often called the Mother country.

Idyll: An idyll is a description in poetry and sometimes in prose of picturesque scenes and incidents, usually connected with country life.

THE HOLY EXPERIMENT

PART II

The chief problem, however, which faced Penn, was the relations between the Red Indians and the white settlers. The Red Indians were not a people with whom it was easy to live at peace. They were a cruel and treacherous race. They had ^{converted} reduced the torturing of their enemies to a fine art. They were savage and ignorant. Warring and fighting were almost second nature to them. *habitual*

They pursued it as one would do a fine art.

new Besides this the experiment was not being carried out in virgin soil. White men were in America before the Quakers came, and they had not treated the Red Indians fairly or justly. They had made them drunk, and then while they were thus helpless, had persuaded them to sign treaties giving away great tracts of land. They had cheated and oppressed and robbed the Red Indians. In this way there had been sown the seeds of a bitter enmity between the Europeans and the natives of North America.

It was into such an atmosphere that Penn came, with his convictions that it was possible for all men to live as brothers, and that there was no need any fighting.

Penn saw that the first step must be to try to give the Indians confidence in his good intentions and in his ^{reliability} trustworthiness. To do this he did a thing which no one else would have thought of doing. He had paid for the land of Pennsylvania in England, but he realised that it really belonged to the Red Indians. So he told them that he would pay them for any land which he or his settlers wanted and that he would not take any land which they did not want to sell. This was a new sort of treatment, to which the Red Indians were not accustomed. They were greatly impressed. They were also impressed by the fact that not only did Penn not try to make them drunk, but that he would not allow them to sign any agreements if they happened to be drunk. ^{port} This man, they saw, was clearly of a different stamp from the usual white colonist.

Penn stipulated that the Red Indians should have "the same liberties to improve their grounds and provide for the ^{main tenance} sustenance of their families as the planters." He called together as many of the

demanded as part of agreement that

Red Indian chiefs as possible to a place called Shackamaxon on the river Delaware, and there met them in conference. The chiefs, with their faces painted, and in their war dress, sat round in a circle. Penn, with a few unarmed companions all dressed in their Quaker clothes, stood up in front of the crowd of fierce savages. Penn addressed them as friends and brothers. *He told them that the white man and the red man were like different parts of the human body. Just as the different parts of the body each had a work to do, and all worked together for the welfare of the whole body, so white men and red men should live together and work together for the good of mankind. He told them that God wanted them all to live together as brothers and to love one another.*

The Red Indians were ^{moved} touched. It was not so much because of his words, honest and true though they were, as because of the actions that had shown that this man [^]really meant what he said. He talked like a brother, but he also acted like one. The chiefs answered: "We will live in love with William Penn and his children as long as the sun and moon give light." These promises were the treaty. There was no written document and no ^{the deed that} ^{furnishes evidence.}

oath. Yet this treaty remained unbroken until long after those who had made it had passed away. In Pennsylvania the peace between white man and Indian always rested on the firm foundation of the mutual confidence that was laid that day. Later, if a Red Indian wished to pay a compliment to a white man he said: "He is like William Penn."

slaying.
The great majority of the settlers in Pennsylvania were Quakers, and they showed their confidence in the Red Indians by carrying out their Quaker principles literally. They refused to carry any arms. Even although at this time in other parts of North America there was often savage fighting between Red Indians and Europeans, although the Red Indians were continually making raids, butchering and ^{*tormenting*} torturing any whites they might ^{*meet*} come ^{*with*} across, yet the Quakers refused to make any preparation for war, and in the province of Pennsylvania there was not a single armed man.

And what was the result? The result was that it was said that in North America a Quaker dress was a far better protection than a rifle. For thirty years the Quakers lived in absolute peace and were never attacked by the Red Indians. Others were

slain, others were murdered, but not a single Quaker. There was not a single Quaker woman or child who was killed until at last the Quakers were forced to give the government of Pennsylvania into the hands of those who did not believe as they did, and who armed themselves. Then some Pennsylvanians were killed, but the only Quakers who suffered were three who forgot their religion and carried weapons of defence.

The story is told of how one day a number of Quakers were gathered together for worship away in the depths of the forests of Pennsylvania. *As they sat there in silence a party of Red Indians on the ^{engaged in fighting} war-path approached. They came in all their war paint and with all their equipment ^{where withal} for fighting, bows and arrows on their backs, and tomahawks in their hands. They found the Quakers silently worshipping God. Not one of them, man, woman or child, moved or showed any sign of fear.* For a while the fierce Red Men stood looking at them. Then they too sat down till the service was over. At the end the Quakers, as is their custom, shook hands with one another, but first they shook hands with those Red Indians and said to them: "We have been worshipping the great Father of us all."

And the Red Indians said: "We worshipped with you."

This was the way in which William Penn made great experiments in brotherhood such as

did not agree with Others came who did not see eye to eye with the Quakers in matters of religion and government. After a while the latter were no longer a majority in Pennsylvania. They then found that they could not govern the country as they had been doing, and *of their own accord* of their own accord they resigned all offices and positions in the Government. The others did not believe as the Quakers did. The colonists of Pennsylvania began to bear arms and to fight. And so the Holy Experiment ended.

It was not a failure, although it may have seemed so at the time. It was abandoned because other men did not have the necessary courage to carry it on. But it has given us what William Penn said the nations needed, and what they need today. It has given us a precedent. It has shown us how it is possible to make an end of war and to live in brotherhood.

Exercises

1. Practise the following usages:
To reduce to a fine art; to sow the seeds of; to pay a compliment to; to see eye to eye with; of one's own accord; to make an end of.
2. Give the equivalent in your mother-tongue for the following

2. Give the equivalent in your mother-tongue of the following and use the italicised expressions in complex sentences.
Warring and fighting were almost *second nature* to them;
The experiment was not being carried out in *virgin soil*; of a *different stamp* from the usual white colonist.
3. Give verbs of the same derivation as the following:
Conviction; confidence; different; treaty; foundation; defence; service.
4. Use the following expressions in complex sentences:
To bear arms; majority; mutual; treacherous; to realise; literally.
5. Put passage 1 into direct speech.
6. Make passage 2 into a complex sentence.

Glossary

An oath: An oath is a solemn calling of God to witness that a promise made will be kept, or that a statement made is true.

THE SIEGE OF ARCOT

At the close of the War of the Austrian
 sion in 1748, the fighting between the English and
 the French which was taking place in South India,
 should have stopped. ^{was settled} The peace concluded in
 Europe, however, did not have the effect of bringing
^{fighting} ^{on} ^{end} hostilities to a close in India. The enmity between
 the representatives of the two nations showed no
^{becoming} ^{extinct} signs of dying down, and an unofficial war went on
 for some time.

^{most influential}
 In this struggle things did not go too well for
 the English. The genius of the Frenchman Dup-
 leix had secured for the French a dominant position
 in the politics of the Deccan, and Dupleix's plan of
 taking sides in the quarrels and wars of the Indian
 Princes proved successful. At this particular time,
^{right of succeeding} the succession to the Nizam's throne ^{was contended for} was disputed,
 as was also the position of Nawab of the Carnatic.
 Of the claimants to the Nizam's throne, the French
 were able to secure the success of their candidate,
 Muzaffar Jang. He was killed in 1751, but was
 succeeded by Salabat Jang, who was also backed by
 the French. ^{supported}

x was prevailing, was at the height.

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THE SIEGE OF ARCOT

43

In the meanwhile a struggle for the Nawabship of the Carnatic ^x was raging. The English were supported by Muhammad Ali while the French allied themselves with Chanda Sahib. The former was compelled to take refuge in the fort of Trichinopoly, while the latter, with the aid of his French allies, brought the rest of the Carnatic under his control.

The French seemed to be winning all along the line. The English were quite unable to stay their victorious course, ^{to delay arrest.} or to put any spoke in the wheel of Dupleix's ambitions. ^{to march, a stroke} They realised the dangerous position into which they had allowed themselves ^{to be carried as by current} to drift, and were very unwilling to see Muhammad Ali overcome. But not only were the means at their disposal quite inadequate for any serious operations against the French, but also the spirit of the troops in Trichinopoly was bad. The position of the English in India seemed desperate. ^{leaving little or no hope}

At this crisis, Clive hit upon a plan of action and came forward with the suggestion that in order to relieve the pressure on Trichinopoly, the best plan would be to attack Arcot, the capital of the Carnatic. This would, in all probability, induce Chanda Sahib to send part of the force besieging Trichinopoly to the relief of Arcot. The English

(catch)

authorities, who were ready to snatch at any straw, eagerly welcomed the plan, and Clive was put at the head of a force of two hundred Europeans and hundred Indian troops, with three light field guns.

This seemed to be a most inadequate force with which to attempt to capture a town with a garrison of eleven hundred men. Clive, however, was not to be daunted, and he succeeded in impart-

troops stationed in a fortress
b Gold
ex check him
c from
: going forward
y seized with sudden fear
most
ing his own audacious spirit to his men. They advanced steadily. The weather was stormy, but nothing could hold Clive back. Through thunder, lightning and rain he marched his little force right up to the gates of Arcot, the garrison of which fled panic-stricken without firing a shot. The English then took possession of the fort.

The first part of the task was accomplished, but Clive knew well that he would never be allowed to remain in undisputed possession of his prize. Soon (collection noun) the enemy would pull themselves together, and would seek to take revenge for their defeat. So he at once took the precaution of putting in hand various measures for strengthening the defences. The townspeople of Arcot were treated well, and, as a result, remained neutral through the struggle which followed. Provisions and stores

were gathered within the fort, and the walls were strengthened.

dared
He even ventured to attack the forces of the enemy which were encamped near the town. *At* dead of night he marched out of the fort, took the *caught un-* enemy by surprise, killed many of them, and dispersed the rest, without suffering a single casualty. *prepared*
Soon after this however, the enemy were reinforced *strong -* by four thousand men under Rezza Sahib, the son *thousand* of Chanda Sahib, who had been sent from Trichinopoly to conduct the siege. He was helped by a hundred and fifty French soldiers from Pondicherry.

*The siege was now begun in earnest. Clive 2 was untiring in his efforts to hold the fort, and left *spared no pains* no stone unturned to ensure the success of the defence. The fort was, however difficult to defend. Its walls were low and narrow, and in many places broken down. It was difficult for the besieged to get shelter. Day by day they were under a continuous fire. Still their spirits never drooped, and inspired by the courage of their leader they held on *They never lost heart* grimly.* *unrelentingly* (*बिना शिथिल हुए*) *kept their grasp on the fort.*

For seven long weeks the siege went on. Food began to run short. One might have expected that

this would have led to discontent or even to open mutiny, especially in a force where the men differed in race, religion and language. But this was the case. The men put up with the hardships of the siege without complaint. As Macaulay writes:

outdid "The devotion of the little band to its chief surpassed anything that is related of the tenth legion of Cæsar, or of the old guard of Napoleon." One day the Indian soldiers came to Clive, not to complain about the short rations, but to suggest to him that the grains of rice should be given to the European soldiers who required more nourishment, while they would be satisfied with the water in which the rice had been cooked. There are many instances in history of acts of brotherhood, but there are few more touching than this one.

Eventually, in the nick of time, help came from the Mahrattas, and after a final unsuccessful attack the besiegers withdrew, leaving Clive and his devoted band of men triumphant after one of the most famous sieges in history.

Exercises

1. Practise the following usages:

✓ To have the effect of; with the aid of; to bring under control; to win all along the line; to put a spoke in one's wheel; at their disposal; to hit upon a plan; in all probability; to snatch

at a straw; to be put at the head of; to take revenge for; to pull oneself together; to take the precaution; to put in hand; at dead of night; to take by surprise; in earnest; to win; no stone unturned; day by day; to run short; in the nick of time.

2. Give the equivalent in your mother tongue for the following:
To put a spoke in a person's wheel; in the nick of time.

3. Find synonyms for the following in the text: *was succeeded*
Probably the *dominant position* the most powerful place; his place was taken by;

Crisis time of great danger; insufficient number of men; bold; filled with sudden fear; without grumbling. *in an adequate force* *audacious*

4. Analyse the passage marked 1. *panic-stricken* *without complaint*

5. Learn by heart the passage marked 2.

Glossary

The tenth Legion of Caesar: A legion was a division of the Roman army. Caesar was a great Roman general. His tenth legion was a very famous one, and was very loyal and devoted to him.

The old guard of Napoleon: Napoleon was a great French general and his old guard was a division of his army that was famous for its fighting ability and for its faithfulness to Napoleon.

RAM MOHAN ROY

Improvement in the treatment given to women has always been one of the signs of real progress in a country. As we look back over the history of the² world, we always find that the greatest countries, in the real sense of the word, "great," are those which honour their womenfolk, and seek to treat them as individuals who have rights and personalities just as men have. And gradually as we come down through the centuries, we find a general improvement in the way in which women have been treated by men, and in the way in which they are thought of by men.

Perhaps the greatest claim that the reformer Ram Mohan Roy has to fame, is the work that he did for women, especially the work that he did in connection with the suppression of the practice of sati. ^{putting} ^{men} He felt very keenly the cruelty of this practice. He had enough imagination to think of himself in the place of the poor widow who was condemned by custom and religious belief to die this doomed (निर्दोष)

cruel death. He realised therefore what a terrible thing it was, and how necessary it was to save the ~~widows~~ of India from this fate. He understood too, for he knew the West and Western people, what other people thought about it, and he knew that as a true patriot it was his duty to do all he could to improve his country in this respect. So he set out to fulfil his duty.

The religious beliefs of Ram Mohan Roy were unorthodox. He thought differently from the Brahmins of his time, and had his own ideas on the subject of religion. Naturally this caused him to be disliked by many who clung to the old ideas. He had to suffer a good deal of persecution because of his ideas, and because he refused to give up what he thought was true.

In this way he was gradually reaching a position when he would openly challenge some of the customs and practices he considered to be wrong. An incident happened which ^{स्थिति बिगड़ हो गई।} brought things to a ^{crisis} head. His brother died and his widow decided that she would commit sati. She accordingly lay down by her husband's body on the funeral pyre. But as the flames ^{wrapped} enveloped her, the ^{torture} agony was so great that she tried to get out of the fire. The priests

would not let her do so, and forced her back into the fire in spite of her shrieks. She was burnt to death.

The cruelty of this whole proceeding had a very deep effect on Ram Mohan Roy. He there and then decided that he would put an end to this wretched business, and would save his Indian sisters from this cruelty.

He now became the leader of all those who were trying to get it made illegal to commit sati and illegal to encourage or help any one to do so. He wrote many pamphlets and booklets on the subject, trying to arouse public opinion against it. *Secure* He also did his best to enlist the interest and support of those in authority.

The English Government in India had been very weak in this matter. They naturally did not want to do anything which would seem like interfering in the religion of the people, but at the same time they realised that this cruelty should be stopped. One Collector in 1789 did forcibly prevent a widow from burning herself on her husband's funeral pyre. But in 1818 it was reported that 839 satis took place in Bengal, and still nothing

was done. From that time however, for this was the year when Ram Mohan Roy began to work actively against the practice, public opinion began to awaken, and as more and more enlightened Indians began to feel the necessity for stopping sati, at length Lord Bentinck, the Governor General, decided that he would take the final step.

The ground had been well prepared by Ram Mohan Roy even at the risk of his own life. His efforts to rouse people against sati had made the supporters of the rite so angry that they had tried to kill him. This however did not deter him from carrying on his brotherly work, and he continued his campaign without any slackening of effort.

At last, in 1829, final success came. Lord Bentinck made enquiries on the subject, being anxious to know just how much opposition there would be if a law were passed prohibiting sati. He found that the rite was not supported by Hindu Law and good custom, and, in the opinion of many authorities, did not form a part of the real Hindu religion. He found also that the work of Ram Mohan Roy had provided him with strong backing for any steps he might take to abolish the rite. So in 1829 Lord Bentinck passed a regulation declaring sati to be

illegal and prohibiting people from encouraging widows to perform the rite. (दहेइ)

There was a considerable outcry from those who thought that the Hindu religion was being interfered with. In 1830 eight hundred orthodox Hindus appealed to the Privy Council against the action of Lord Bentinck. They said that they were appealing on behalf of those who believed in the religious rites which Lord Bentinck had prohibited, in spite of the promise of the Government that they would not interfere with religion in India.

Fortunately Ram Mohan Roy happened to be in England at the time when this appeal was made. He approached members of Parliament and explained the situation. The Privy Council consulted him, and he seized the opportunity to persuade them with all his power to reject this appeal from those who wished to keep up this cruel practice. He even managed to get another petition sent to England from those Hindus who approved of the action of Lord Bentinck in which they thanked Lord Bentinck for what he had done. Eventually his efforts were crowned with success and in 1832 the appeal of those who wished to keep on sati was

continue

उसका प्रयास सफल हुआ।

rejected by the Privy Council. Ram Mohan Roy had won his great fight for the widows of India.

Exercises

1. Practise the following usages:
To look back over; condemned; to fulfil one's duty; to bring things to a head; in spite of; there and then; to interfere in; at the risk of; in the opinion of; on behalf of; to crown with success.
2. Practise the uses of "to interfere"; to interfere with; to interfere in; to interfere on behalf of.
3. Translate into Urdu the paragraph marked 2.
4. Write two paragraphs on the reforms of Lord Bentinck.
5. Learn by heart the paragraph marked 2.
6. What are the verbs and adjectives of the same derivation as
imagination; custom; authority; success; action.
7. Analyse into clauses stating the function of each, the sentence marked 1.

Glossary

The Privy Council: A committee of the House of Lords. The highest court of appeal in the British Empire.

LORD SHAFTESBURY

During the latter half of the 18th century and the beginning of the 19th century, there took place in England what was called the Industrial Revolution. A great deal of machinery was invented, and there ^{came into existence} sprang up a large number of factories where different things were made. In Yorkshire and Lancashire especially, a great many factories were started in which cotton and woollen goods were manufactured.

Now in olden times, the various ^{arts, trades} crafts in England had never been sufficiently extensive for there to be such things as factories, for there had been no machinery. Factories were a new thing, and this method of manufacturing was a new method. In olden times men who were master craftsmen had apprentices under their control, who were learning the trade or craft, and the master and his apprentices, whose number was never very great, lived and worked together as a big family.

Now in factories, where there is a great deal of machinery, large numbers of hands are employed.

It soon became impossible for the owner of the factory to know and look after all his employees as the master had known and looked after all his apprentices in former times. But unfortunately, people did not realise that conditions were different in the age of machinery, and that supervision and government control had become necessary. It had always been thought useless and wrong to interfere in the "apprentice family," and this idea remained, so that under new conditions, it did not enter people's heads that there was any need for the government or anyone else to interfere in the factories.

The result was that in many cases, the poor employees in the factories were sacrificed to the ^{offer as victims} ~~to~~ greed and desire for wealth of the factory owners. The owners did not treat their employees as the old employers had treated their apprentices. There was no law fixing wages for hours of work, and the factory owner could do pretty well what he liked. There was no custom and no tradition to guide him or control him. Things were bad enough for the men in the factories. They were worse for the women, and worst of all for the poor children. The factory hands and the working people generally were so poor and so badly paid, that they had no

alternative to sending

choice but to send their children, both boys and girls, out to work to earn a mere pittance. In many cases these little children were very badly treated.

Sometimes they had to start work at five in¹ the morning. In the darkness, the little children, some of whom were not more than seven or eight years of age, and some even younger, would hurry away to the factory. At the door, an overseer would be standing with a strap in his hand, and all those who were late would be beaten with the strap. Then they would work all day till seven or eight at night, with only one interval of 30 minutes for rest and refreshment at noon. Small children of seven were paid two shillings and six pence a week. They were not allowed to stop work all day or to talk to one another except in the interval. If they did so, the man with the strap was always there, ready to use it.

were impaired weakened

Sometimes the children's legs suffered because of the long hours of standing and walking about. Sometimes, if they were taller than the frames in the machines, they had to work bending over. The result was that they often got sharp pains in their

legs and knees. Gradually their legs became weak and deformed, and sometimes the children became quite crippled.

There were men in England who knew about what was going on, and who were very indignant *wrathful* that small children should be treated thus. But it was hard to arouse public opinion. People still *stuck* *held* *fast* *to* clinging to the old idea that it was wrong for anyone to interfere. They thought it would be bad for trade if hours of work were limited, or if the factory owners were compelled to improve conditions.

Two men, Mr. Oastler and Mr. Sadler however, *would make every effort* determined that they would move heaven and earth *save* to rescue the factory children from their terrible life.

Mr. Sadler was a member of Parliament, and he made a speech in the House of Commons in which *at length in clear language* he described in vivid detail all the hard conditions under which the children had to work and suffer.

The other members of Parliament, many of whom *entirely ignorant of* before this had been quite in the dark on the subject, *were overwhelmed* *were* *with* *wonder* were amazed and horrified. In fact, they could hardly believe their ears. *shocked* They at once demanded that a committee should be set up to enquire into all the terrible things about which Mr. Sadler had been telling them. *x organized*

The committee had a number of children and women brought before it, and heard all they had to say about the conditions of work and about their sufferings. A great deal of what was told the committee was also printed in the newspapers, and it began ^{to become evident to the minds of the people} to dawn on people all over England, how ^{unjust} wrong it was that these things should be. Unfortunately, just at this time, in 1832, Mr. Sadler lost his seat in Parliament, and there was no one in Parliament who was as enthusiastic in the cause of the children as he was. x If the wrongs of the children were to be righted however, someone must be found to lead the campaign in Parliament. There was considerable opposition to the reformers from many millowners who resented outside interference in their mills and factories, and who did not think that they were doing anything wrong. A strong man must be found to lead the fight for the reform, that was to prevent tiny children being maimed ^{crippled} and ill-treated in order that manufacturers might grow rich.

The man was found. He was Lord Ashley, afterwards better known as Lord Shaftesbury. He was a prominent member of Parliament at the time and was deeply interested in the cause of the child-

ren. He was approached by those who were conducting the ^{movement} campaign, and asked ^{to join the movement} to take the lead. They pointed out to him that he must bear in mind that the chances were that if he did so, it would mean a great deal of trouble for him. People would be angry with him and would say bitter things about him. But he answered: "It seems that no one else will undertake this work. Very well then, I will. In fact, I dare not refuse. I believe this is my duty to God and the poor."

Lord Ashley had had an unhappy childhood himself, when he was a small boy. This was one reason why he felt such sympathy for other children who were unhappy. He now threw ^{all his energy} himself heart and soul into the struggle. Day and night he worked, learning all he could about the factory children, telling others about them, and persuading ^{regularly} everyone he could of the necessity for reform. ^{zealously} Steadily and enthusiastically he laboured, ably assisted by Mr. Oastler and Mr. Sadler and others like them who had devoted themselves to the cause of the children.

At length victory was won. In 1833 an act called the Factory Act was passed, which made it illegal for children under thirteen to be kept at work in cotton or woollen mills longer than ten hours a

day. Men were appointed whose work it was to go into the different mills and see that the law was kept. This act was a beginning, and afterwards other acts were passed which carried on the good work started by the act of 1833.

This was the beginning of Lord Shaftesbury's work. He next turned his attention to the condition of boys and girls who were working in the mines. In 1842 a committee was set up to make enquiries about the conditions of work existing in the mines. This committee found that women and even young children were kept underground pulling away at heavy trucks all day long for ten and sometimes twelve hours a day. Lord Shaftesbury set *free* himself to rid England of this evil too, and again appeared as the champion of the helpless. In this too, he was successful. Owing to his efforts an act was passed which enacted that no woman and no child under ten should be employed underground. *x fighter for the cause*

The story is told that one day Lord Shaftesbury heard a child weeping bitterly in the street behind his home in London. He sent his servant to find out what was wrong. The servant found a little boy leaning against a railing. His clothes and face

LORD SHAFTESBURY

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and hands were covered with black soot, and the servant at once knew that he was a chimney sweep. He brought the little lad to Lord Shaftesbury, who found that he had to climb up the insides of chimneys and clean the soot out of them. The chimneys were dark and twisting. Often he lost his way in them. He was often afraid of the darkness, and often his master beat him and treated him cruelly. Lord Shaftesbury had found another outlet for his ^{means of expressing} ~~compassion~~ ^{tenderness}, and he never rested until these children also were saved from their wretched condition.

When Lord Shaftesbury died in 1885 he was mourned by all the poorest people of England, because he had been their friend and had done so much for them. They spoke of him as "Our Earl" and they were right, for he had made their troubles his own, and had understood their need for help just as if he had been one of themselves.

Exercises

1. Practise the following usages:

To take place; in many cases; to have no choice but; to be bad for; to move heaven and earth; in detail; to be in the dark as to; to dawn on; in the cause of; to bear in mind; to throw oneself into; heart and soul; to set oneself; owing to.

2. Give the equivalent in your mother tongue for the following: To move heaven and earth; he now threw himself heart and soul into the struggle; the champion of the helpless.

3. Give other words of the same derivations as factory; re-sented; manufacturer.
4. Notice the difference between "employer" and "employee". Give any other pairs of words with the same endings.
5. Classify the conditional sentences in the chapter.
6. Note the prefixes in the words "interfere" and "under-ground". Make lists of words with the same prefixes.
7. Learn by heart passage 1.

Glossary

Apprentice: An apprentice is a learner of a craft, bound to serve, who is given instruction in the craft by his employer for a definite period. During this period he gets a small wage.

Bill Act: When a proposed law is brought before Parliament it is called a bill. If it is passed and becomes law, then it is called an Act.

A MAORI'S CHIVALRY

The people who were living in New Zealand when the English settlers first went to that country were the Maoris. There were not a large number of them living in the islands, but, naturally enough, *x* they laid claim to all the land. At first the settlers bought land very cheaply, some for ten pence an acre and some for as little as a penny three farthings an acre. As a matter of fact, the settlers had all the land that they needed, but as often happens in such cases, they began to buy land, or to want to buy land, more quickly than the Maoris were prepared to sell it.

As the years went on and more and more settlers came to New Zealand, the Maoris began to see that they were gradually being outnumbered. From being the stronger group, they were becoming the weaker. This led to a good deal of ill-feeling, which showed itself among the Maoris in a desire to form themselves into a nation and to oppose the white settlers. The trouble over land added fuel to the

fire, and at last an open quarrel broke out. In 1860 fighting started between the white settlers and the Maoris. The settlers were helped by Imperial troops.

petty, contemptible.
The Maoris were no mean opponents. They were *exper^t* adepts at building fortifications and digging entrenchments. The weak point in their arrangements usually was that they took no care to see about having provisions and drinking water in their forts, or *pas* as they were called. They were men of great determination and courage, and sometimes, though outnumbered, inflicted severe defeats on the English and New Zealanders.

On one occasion the Maoris had *surrounded themselves with trenches* entrenched themselves on a narrow neck of land between two *marshes* *दलदली* *भूमि* swamps. They were being attacked by the English forces both in front and *in the rear*. Their flanks *sidas* were protected by the swamps. The English were greatly superior in numbers, and could have captured the position by simply laying siege to it, and waiting for hunger and thirst to do their work. For, as usual, the Maoris had neglected to lay in any stocks of food or drink. *store*

The English commander, however, decided on an attack, intending to carry the place by storm.

to capture the place by a direct assault by infantry.

A MAORI'S CHIVALRY

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Everything was made ready. The artillery carried out a heavy bombardment, and the signal for the attack to be launched was given. * Without any hesitation the English soldiers ^{in one forward with spirit} dashed forward. The Maoris could not hold their ground, and the English succeeded in getting a footing in the front part of the pa. Losing hope, the Maoris turned to retreat ^{falling back} by the rear entrance, but found their retreat cut off by the English advancing from that direction also.

Then with the ^{loss of hope} courage of despair, they turned once more on the soldiers entering the front of the pa and attacked them fiercely. Out of the pa they drove them, across the ditch in front down the hill, right back into their own entrenchments whence they had come out to the attack a few minutes previously. The victorious Maoris also repulsed the ^{drove back by force of arms} attack from the rear. They had won a complete victory and night came down on a scene of jubilant Maori rejoicing. ^{demonstrating joy}

* Just inside the Maori lines lay the Colonel of the ^{utterly defeated} routed battalion, mortally wounded, in great ^{afflicted} pain, and tormented with thirst. As he lay there he moaned continually: "Water, water." Most of the Maoris paid no attention to him. They had no ^{groaned}

water, and anyway they knew he was dying.* They were not going to worry their heads about him. But one young warrior stood there watching the dying man. He was listening to the pitiful moaning, seemingly lost in thought. Away behind the English lines he could see the river gleaming in the moonlight. There was the water that would ease the torments of his enemy. Dare he take the risk? It was moonlight. There was a big chance of his being seen. It was folly to risk his life for an enemy, and a dying one at that. So he thought, and so he argued with himself, but at last he took a calabash and crept stealthily down the hill towards the English lines.

Slowly, carefully, quietly, hardly daring to breathe, he passed one sentry after another, first one line of camp fires and then another, ^{moving lightly} flitting like a wraith between the lines. His luck ^{it} held and at last he was through and had a clear path to the river. Reaching it he filled his calabash with the precious water, and began to ^{to retreat, to withdraw} retrace his steps. Getting back was a more difficult job than going, because he had the water to look after. Several times he nearly came to grief. But with ^{unbounded awareness} infinite caution, and using all the woodcraft he knew, he successfully passed the last

knowledge of forest conditions, especially as applied in hunting.

x He dismissed it in his mind.

apparition

He came within a few feet of the English lines (He came within a few feet of the English lines)

sentry, and made his way up the hillside into the pa.
He had his reward in the ^{gratitude} of his dying foe.

During the night the Maoris left their stockade and escaped through the swamps. They left behind them the fragrance of a deed of brotherhood that will live long after their valour in fight is forgotten.

Exercises

bravery, heroism.

1. Practise the following usages:

To lay claim to; to add fuel to the fire; to see about; to lay siege to; to lay in; by storm; to hold one's ground; to be lost in thought; to risk one's life.

2. Find synonyms for the following in the text:

were out-numbered Though their numbers were fewer; much more numerous; gaining an entrance to; despairing; to put his life in danger. risk

3. Write complex sentences using the following expressions:

To be outnumbered; to inflict a defeat; to launch; to repulse.

4. Make a complex sentence of passage 1.

5. Write a paragraph describing the work of a sentry.

Glossary

Wraith: Ghost.

Calabash: A shell or a gourd which is used for holding liquids.

Stockade: A fortified enclosure.

Maori: This word is pronounced "Maaoree".

Pa: This word is pronounced "paa".

STORIES OF THE GREAT WAR

1. THE GURKHA

During the war some of the fiercest fighting took place on the Gallipoli Peninsula. Turkey had joined forces with the Central Powers, Germany and Austria, and was fighting against the Allies. The latter decided that they would try to force their way through to Constantinople and capture the capital of Turkey, as it then was. By so doing they hoped to put Turkey out of the war and to strike a crushing blow at their enemies. So they made arrangements to land troops on the Gallipoli Peninsula.

If once this Peninsula were in the hands of the Allied soldiers, then they would be able to advance on Constantinople. But until the Peninsula had been occupied, it would be impossible for warships to get through the Straits.

Knowing this, the Turks defended the Peninsula with great determination and bravery. They had the help of German officers and soldiers, while on the Allied side troops from all parts of the British Empire were engaged. There were men

लड़ाई में 68 व्यापृत हुए

from England, from New Zealand, from Australia, from India, all doing their best to break through the Turkish lines. Naturally the advantage was with the Turks. They were occupying higher ground, and as the attackers moved up from the sea-shore, they were often exposed to the fire of the Turkish machine-guns. In places it was very difficult to get cover, and they were continually at the mercy of the Turkish artillery.

On one occasion, a company of English soldiers were moving up the winding course of a valley. They were being sniped at and were in a difficult position. At last they came to a place where a Turkish machine-gun was aimed, pointed on an open bend in the track. Every now and then a shower of bullets hit the bank. The line of men came to a full stop. The Turkish machine-gunner was on the alert, and at the slightest movement he rattled in a burst of fire.

*After waiting for a while, however, when things seemed to have got a little quieter, the lead-

ing man, taking his life in his hands, ran the gauntlet, and safely reached shelter on the other side of the bend.* A violent burst of fire followed his success. Another wait, and then another man tore

महाकाव्य

across the intervening space. In this way a number of men had passed the danger spot, when at last one man went down with a bullet in his chest and lay right in the line of fire. The line of men stopped, no one else daring to move, and they remained crouched up against the bank within a few yards of their wounded comrade who was pitifully moaning for help.

understood A Red Cross man came down the track, took in the situation, and appealed for a volunteer to dash out with him and help to get the poor wounded man away into shelter. But not a man would volunteer for what seemed certain death. Not one would *दिलेरी करे* make the venture. *Then when the Red Cross man was getting desperate, and was considering trying to do the job himself without any help, another soldier came down the track. He, too, quickly sized up the situation. He looked at the Red Cross man and *हिलाया* nodded his head. Not a minute did he hesitate. Together they dashed out, and in a few moments the wounded man was safe under cover, and on the way to the doctor, thanks to a brave act of brother- *भाई* hood. The soldier who did not hesitate was a *महाकाव्य* Gurkha private. *

70 estimate, to form judgment.

भाई
महाकाव्य
दे-का-रणा

Exercises

1. Practise the following usages:
To force one's way; to be in the hands of; to be trained on;
to come to a full-stop; to take one's life in one's hands; to
run the gauntlet; in the line of fire; to take in the situation;
to size up the situation; to be on the way to.
2. Give the equivalent in your mother-tongue for the following:
A volunteer; the intervening space; not one of them would
make the venture; to run the gauntlet.
3. Notice the prefix in the following words. Make a list of
words with the same prefix.
Considering; continually; Constantinople.
4. Find synonyms in the text for the following:
Occupied by; twisting; was watching carefully; understood
what the position was.
5. Analyse passage 1.
6. Learn by heart passage 2.

Glossary

To run the gauntlet: To run between rows of men who strike at one with sticks or cords. Here it means to pass across the place which was dangerous because there they could be struck by bullets.

2. MURPHY AND HIS MULE

The Australians and New Zealanders were in Mudros Harbour. They were anxious to start on ^{मग. स. बन्दु ४०२} their adventure. Cramped in their narrow quarters, they wanted to be up and doing. At last came a day of movement. Ships moved to their stations and every one knew that the hour had come. The *Queen Elizabeth* steamed majestically out and away; then another great grey shape, and then another, and then another, and then line after line of transports. For the men on those transports the adventure of the war was beginning in grim earnest.

^{away from} In the darkness the transports assembled off the ^{vessels employed to carry} Turkish coast. The long lines of small boats packed ^{soldiers} with men crept slowly in towards the dark cliffs. It ^{stop, to destruction} was very near daybreak. The leading boats were ^{उपगो-चलने वाला} close to the strip of beach, when suddenly there was a shout and the sound of firing, and the Battle of the Landing had begun. Up and down the whole coast the grey warships slowly sailed, firing broadside after broadside. With the full light of day, all disguise was thrown off and the troops were landed as quickly as possible.

+ discharge of all
guns on one side
of ship.

x perpendicular

Labyrinth

Sari Bair, Hill 971, rose ^x sheer from the water's edge. The whole slope was a maze of valleys and dry watercourses, intersected by knife-edged ridges, and covered with stiff thorny undergrowth. Here, ^{shrubs growing under trees} there and everywhere amongst the scrub were hidden the brave and determined enemy. ^{stumps forest growth} Keeping ^{to follow} direction was almost impossible. Every little group made its way towards the firing in front. All was confusion, except for one idea, to go forward, find and fight the enemy. The first wild rush carried position after position and swept inland for three miles. Then the Turkish reserves were thrown in and the attacking troops had no reserves. They retired back to the first range of hills, but further they would not go.

Shrapnel Valley was the main line along which the advance had taken place. It is one of the most famous of all the Gallipoli names. In few of the dangerous spots of the war have so many died as in this terrible one. The Turks had it accurately marked on all their maps, and their guns commanded every yard of it. It was open here and there to the direct fire of snipers and machine-gunners. All the way up the dry water-course were lying Turkish and Australian dead. From the firing line the

wounded came struggling down it. The stretcher-bearers passed backwards and forwards doing all they could for the desperately wounded, and for the dying who were lying there. *dangerously, leaving little for no room for spot*

Private Simpson landed with the Australian Field Ambulance. The first Red Cross men ashore found that it was no use waiting for orders. The only thing to do was to commence immediately on whatever lay nearest to hand. They dressed wounds, gave water to thirst-tormented sufferers, dragged the wounded into the shelter of a bank or beneath the shade of a bush, carried men to the margin of the sea, and got them away on launches and boats. *conduct*

Simpson worked in Shrapnel Valley. A hardy little donkey, long accustomed to carrying burdens, was landed and in the confusion was allowed to wander. The Red Cross man had an inspiration. There were not nearly enough stretcher-bearers. It took four men to carry a wounded man from the heights to the shore. Yet here was a donkey which was quite capable of carrying a heavy man, and of keeping up the strain for a much longer period than the average bearer. So "Murphy" as Simpson soon came to be called, tied a piece of rope round the

donkey's neck and a Red Cross brassard on his nose. Then the first journey was made. There were many wounded to come down, and for the first two or three days there was rest for no one.

Every day and all day the guns of the Turks played on Shrapnel Valley. For fifty or sixty yards the traveller might be safe behind a bank, then suddenly at some corner, a burst of machine-gun bullets would whizz venomously by, or a single shot from a sniper's rifle smacked into a bank, or smashed the branch of a shrub. The bravest men did not go through Shrapnel Valley without good reason. Few stood on any ceremony when going round those deadly corners when the snipers were busy and the shells falling. Many did not pass, but fell wounded, to gasp out their lives in the brilliant sunshine beneath the cloudless sky. *poisonously*

*अनिष्ट
उद्देश
लेने के लिए* Murphy and his donkey passed the deadly corners all day long and half the night. In an incredibly short time they were famous all along the Australian and New Zealand lines, and all along the beach. Men talked of them everywhere. They were the heroes of the hospitals, and within a week were spoken of in Cairo and Alexandria. Men who were hit in the various posts up on the cliffs called out for *causing fatal injury*

Horrible

Murphy. Men dying of ghastly wounds blessed him as he passed with his arms flung round some desperately wounded man to support him as he fainted on the donkey's back. There were merry rides too, when some giant of a soldier joked at the tiny steed and laughed as though his smashed foot for dangling arm were the biggest jest in the world.

पुनः

The rumour went round that Murphy bore a charmed life. He was always in that valley. It was never too late nor too early for him to go wherever there was need. He was a brother of all the world, and his weariness and hunger were nothing, if there was anyone whose need was greater. He went calm and unmoved, never delaying, never hastening, with his face set steadfastly towards the goal. There was no wild excitement to buoy him up. Death brushed shoulders with him every hour. But he was brave, the bravest of the brave, because love casts out fear. This is valour; that when a man has looked closely into the face of death, having seen all its terrors, he chooses deliberately to go by the way of suffering that others may live.

For three weeks Simpson offered himself daily to the needs of others. Everyone said that he had

(2) injured by grazing *कन्ना झीलना*

a charmed life, but no man has a charmed life for ever.

One morning the little donkey came back from a trip alone. The Good Samaritan of Shrapnel Valley walked there no longer.

Exercises

1. Practise the following usages:
To be up and doing; in grim earnest; here and there; to be to hand; with good reason; to stand on ceremony; to buoy one up.
2. Give the equivalent in your mother-tongue for the following:
Murphy bore a charmed life; few stood on any ceremony; death brushed shoulders with him every hour.
3. Give the nouns of the same derivation as venomously; desperately; deliberately; hastening.
4. Write a paragraph telling what your idea of true courage is.

Glossary

Broadside: The firing of all the guns on one side of a warship.

Field Ambulance: The section of the army whose work it is to care for the wounded, and to bring them away from the fighting line in time of battle. The work of bringing in the wounded is done by men called stretcher-bearers.

Red Cross brassard: The badge, a red cross on a white cloth, which is worn by members of the field ambulance to show that they are not fighting men, but are helping the wounded.

Good Samaritan: A reference to a parable in the New Testament, where a Samaritan helps a man who has been robbed and left wounded and helpless at the side of the road.

3. THE TURKISH CORPORAL

The conditions under which the soldiers fought on the Gallipoli Peninsula were probably worse than at any other part of the long battle front. For one thing the heat was very great, and this naturally added to the sufferings of those who were wounded. A wounded man usually becomes very thirsty and this thirst, when the climate is as hot as it is on Gallipoli in summer, becomes almost unbearable. There was also the difficulty of getting supplies of water to the peninsula. Little, if any, water could be got on the spot, and it had to be transported there by ships.

The wounded too, often suffered terribly in other ways. As is often the case in war, it was usually some time before they could be brought in. A man hit on the slopes as often as not had to lie out in the blazing sun all day long, tormented by thirst and the numberless flies. He could be brought in only under cover of the darkness of night, and sometimes, in the darkness, men were missed and had to lie out another day. After they had been brought

in to our lines, there was the further difficulty of getting them down from the heights where the line was, to the beach below. This was a difficult and dangerous journey. For taking down men who were so badly wounded that they could not walk, usually four men were needed to carry the stretcher. Down the steep paths they were carried, paths where an unwounded man with a load was hard put to it to keep his footing. The difficulty of bringing down a stretcher with a wounded man on it, and the sufferings of the wounded man can only be truly realised by those who have been through the experience.

After a journey of three hours or so, the shore was reached. But even then the troubles of the wounded were not over. Sometimes they lay there on the beach for two or three days and nights waiting to be taken off to the hospital ships. On the one hand they were frozen with cold at night, and on the other hand they were scorched by the sun by day. Sometimes they were wounded again as they were lying there. And always there was with them that tormenting, torturing, thirst. Water was their greatest need. Water was the last thing that they would part with.

A great battle was being fought on the hills
 above. The sun blazed down, and the heat was in-
 tolerable. Down a famous trench came broken men
 स्नाथी on stretchers or supported by some comrade, or limp-
 ing painfully by themselves. All were making for
 the margin of the blue sea, and the haven of the
 white ships marked with the green band and the
 Red Cross. But the wounded were many and the
 launches were few. The work of transportation
 went on steadily but painfully slowly. Hundreds
 of men lay on the shore or in the shelter of the lower
 part of the trench. They had no water, no food,
 and little shelter. The flies were terrible, and they
 were not safe from the flying bullets and shell splint-
ers. They lay there grimly enduring or groaning
 in agony. न शिथिल होकर सहते हुए
 वेदना से

A stone's throw from the water's edge, a little
 group of wounded prisoners were also waiting to be
 taken off. A man passed by with a partly-filled
 water bottle in his hand. The wounded Turks
 caught sight of the bottle with the precious liquid.
 The passer-by saw their eyes fixed longingly on the
 bottle. He was filled with pity for these friendless
 men, and without saying a word handed his bottle
 of water to one of the group, a corporal, who was

x Expressed grateful-
ness by his looks.

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severely wounded. The corporal ^x looked his gratitude for this act of brotherhood, and then, turning to his companions, and saving not a drop for himself, gave them all the water that he had been given. Great as was his own need, his love for his brothers was greater.

Exercises

1. Practise the following usages:
Little, if any; as often as not; under cover of; to be hard put to it; to keep one's footing; a stone's throw; to take off.
2. Make up complex sentences using the following expressions: Tormenting; to part with; to catch sight of; to make for.
3. Practise the use of "on the one hand.....on the other hand."
4. Find the opposites of the following in the text: Bearable; valleys; painlessly; lightly wounded.
5. Notice the prefix in "unbearable" and "unwounded" and its meaning. Make a list of words in which it is found.

4. THE TRUCE

The snow lay deep over the ground where the war was being fought. It covered the level fields and the shell-holes. The latter were half filled with water and frozen hard. In the trenches the troops ^{cramped, covered up.} were muffled like Antarctic explorers. There were no great battles being fought during the winter, but the war never ceased. The guns roared and crashed in the rear. At night the ⁺flares from the German lines burned beautifully above the frozen waste. ^{Desert} ^{Su 311} ^{Shas} ^{noide} ^{sputtered} ^{= emits} ^(in air 397.) the machine-guns spluttered, and every now and then came the sharp crack of some sniper's rifle. ^{with spilling noise.} During daylight not a soul was anywhere to be seen.

There was no visible movement, although the long trenches which ran more or less parallel to each other were full of armed men ready at a moment's notice to fight with fury and hatred, to kill and be killed, as if there were no spark of brotherhood left in them. ^{पिता}

^{तुड कर 97A} ^{सावधान} New Zealand patrol crept out one night to explore the frozen level between the lines, and, if possible, to enter the enemy lines. With great caution they crept over to the lines of wire in front of the German trenches. A foot slipped and a piece

To crack a joke - to utter
a joke.

of loose wire rattled. A German sentry, alert, heard the slight sound, and peering into the darkness in front of him, saw men like shadows moving across the snow. A quiet word and a pointed finger, then a sudden burst of machine-gun fire sent the patrol flying back into the darkness towards their own lines. Two men fell in the enemy's wire. Another, half-way across to safety, was hit and lay helpless with a smashed leg. The others got in.

Next morning an officer was making his tour of the trenches. Peering over the parapet he saw the wounded man lying some forty yards beyond the lines of wire in front of the New Zealand trenches. Badly hurt as he was, in that freezing weather, he could not live without food and shelter until the darkness came again, and a stretcher party would be able to go out and fetch him in. The officer looked carefully. The German line was less than two hundred yards away. Anyone showing in the open ^{visible} would be surely shot down. There was a thousand to one chance that the enemy sentries might be so careless or so little expectant of such an act of madness that a bold venturing out on the level surface might pass unobserved. ^{प्राप्त प्रतीति वाले}

(un-noticed)

Plucking up his courage, the officer took this chance, knowing that if a shot were fired it could hardly miss. The wire covered him for a few seconds, then a slight depression, but ten yards from his man he came into full view. He crept on. They were tense seconds. He reached his goal, and then instead of the fatal shot for which all were waiting, a German soldier stood up on the edge of his trench and waved his arm. He was followed by another and another. They stood in full view of our machine-gunners, as silent hostages for the security they freely offered to the brave man who had risked almost certain death for the sake of his comrade.

Soon a stretcher-bearer came out from the New Zealand lines and the wounded man was carried in to safety. They would have brought in the other two who lay by the German wire, but the Germans said that they would take them in and care for them.

Last of all the officer came in from No-Man's land. As he crossed the parapet of the trench the German soldiers stood down. A moment later no one was to be seen over all the wide white expanse of No-Man's land. A machine-gun rattled and the war went on.

Full of excitement
A person delivered
as a pledge to the
enemy.

For a brief space a great deed had made all men brothers.

Exercises

1. Practise the following usages:
Every now and again; not a soul; at a moment's notice; to pluck up one's courage; to take a chance; in full view, for the sake of.
2. Give the equivalent of the following in your mother-tongue:
A thousand to one chance; who had risked almost certain death.
3. Make up complex sentences using the following expressions:
Parallel to; to explore; to peer; expectant.
4. Find the synonyms of the following in the text:
That could not be seen; going his rounds; unnoticed; small hollow; shot which would have killed him.
5. "It could hardly *miss*". Notice this use of "to miss" and make a list of other uses of "to miss".
6. Write a paragraph describing the feelings of the officer as he went out to rescue the wounded man.

Glossary

Parapet: The parapet is the side of the trench nearest to the enemy.

MR. GANDHI AND UNTOUCHABILITY

रत्ना हिमसाय When Mr. Gandhi returned to India after making a name for himself by the great service he had rendered his fellow-countrymen in South Africa in the days before the Great War, he was particularly anxious to start an Ashram where he could settle down to work with some of those who had been his fellow workers in the South African campaign.

खाड़ी This Ashram, known as the Satyagraha Ashram was founded on 25th May, 1915, in Ahmedabad. Mr. Gandhi considered Ahmedabad a suitable place, as it was a centre of handloom weaving and so would be excellently situated for promoting a revival of the cottage industry of hand-spinning. ३३१

Here then the Ashram was begun. There were about twenty-five men and women living in it when it started. They all had their meals in a common kitchen, and made it their aim to live as a family.

One of the first questions which came to the fore was that of untouchability. Were untouchables to be admitted to the Ashram or not? Mr. Gandhi laid it

down that, provided an untouchable measured up to the standards required of those who were to be members of the Ashram, the mere fact of untouchability should not prevent him from becoming a member. His friends did not worry much as they did not really consider it possible for an untouchable to do this. However the test was soon to come; sooner even than Mr. Gandhi himself expected.

After only a few months an untouchable family asked to be admitted to the Ashram as members. The family was a good one, and well recommended. They certainly measured up to the standard set. All ^{नियत} the members of the Ashram therefore agreed to re- ^{करिए हुए}ceive this family, if they would promise to keep ^{observe} the rules of the Ashram. This the family, which consisted of a man and his wife and their daughter, agreed to do.

But now difficulties arose. The friends of Mr. Gandhi who had been helping the Ashram and giving money for it, were very perturbed, and some of ^{disturb} them were very angry at this unorthodox action. ^{पुरानी} The man in charge of the well from which the mem- ^{लकीर}bers of the Ashram drew their water was very hos- ^{के विषय}tile, and did his best to make matters as difficult as possible for the Ashram and especially for these new

members. He tried to prevent them from getting water, and insulted and abused them. However his active hostility ceased when he found that all he did ^{sub-} ~~missively~~ was meekly received, and that no attempt at retaliation was made. मदला देना

A more serious difficulty was the fact that those who had been helping the Ashram with money now ceased to do so. This was, however, not the sort of thing to daunt Mr. Gandhi, and he said that if they were forced to leave their Ashram, they would go and live in the untouchable quarter rather than give up the fight for brotherhood. Just when they were at the end of their resources and were seriously contemplating carrying out the suggested move, a man, ^{thinking} ~~of~~ who was almost a complete stranger, unexpectedly presented them with a sum of money which was sufficient to enable them to carry on for a year.

But there was trouble inside the Ashram as well as outside. Some of the caste women members did not like the new state of affairs in the Ashram. The ^{hear} untouchable woman had to put up with treatment, which, while not openly hostile, was yet inclined to be contemptuous and insulting. ^{full of} ~~contempt~~ Old prejudices die hard, but owing to the courage and endurance of

पुराने

the man and his wife, and to the faith and brotherly feeling of Mr. Gandhi, in the end, they did die.

This is what Mr. Gandhi himself says about the experience: * "The admission of this family proved 1 a valuable lesson to the Ashram. In the very beginning we proclaimed to the world that the Ashram would not countenance untouchability. Those who wanted to help the Ashram were thus put on their guard, and the work of the Ashram in this direction was considerably simplified. The fact that it is mostly the real orthodox Hindus who have met the daily growing expenses of the Ashram, is perhaps a clear indication that untouchability is shaken to its foundations.* There are indeed many other proofs of this, but the fact that good Hindus do not scruple to help an Ashram where we go the length of dining with the untouchables is no small proof." 1

This was the beginning of the great work of brotherhood which Mr. Gandhi has carried on ever since, and to which he has devoted more and more time and energy during the last few years. It is largely due to his efforts that the people of India are coming to realise how opposed to the spirit of brotherhood is the whole system of untouchability. The work that Mr. Gandhi has done has required great

¹My Experiments with Truth, by M. K. Gandhi, vol. 2, page 344.

हमारे संवेदनशील
अभिरुचि को

सर्व
गण

साथ
खाने
नक-बल
ना

courage; physical courage and moral courage. In one place an attempt to stone him was made by some of those who objected to the way in which he was *जगाना* rousing the Harijans, as he has named the untouchables, to fight for their rights and *+* to assert themselves. It has required great moral courage to go forward with his campaign in the face of old-established custom, and to *चिरसर्वस्वादिता पुत्रा* flout orthodox opinion. *To mock at;* But for none of these things has Mr. Gandhi cared. *explanatory contempt for* His work for the Harijans is one of the most outstanding works of brotherhood in our modern world.

Exercises

1. Practise the following usages:
To make a name; to settle down; to be a centre of; to come to the fore; to lay down; to do one's best; to be at the end of one's resources; to put up with; to go the length of; to devote time.
2. Give the equivalent in your mother-tongue for the following:
To countenance untouchability; old prejudices die hard; to flout orthodox opinion.
3. Make up sentences using the following:—
To promote (2 different meanings); to agree; to scruple.
4. "Old prejudices die hard." Write one or two paragraphs giving instances of the truth of this.
5. Learn passage 1 by heart.
6. Write a summary of the paragraph, "The admission of this family no small proof."

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